

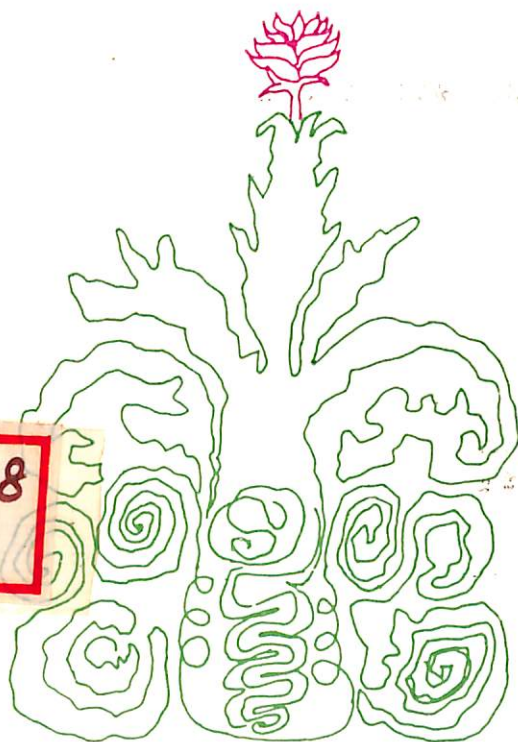
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EXPERIENCING THE ĪŚĀVĀSYA UPANIṢAD

GURU NITYA CHAITANYA YATI



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*Truth is the ultimate flower of the spirit
that blossoms on the Tree of Jagat
after a million lives of Transformation.*

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EXPERIENCING THE ĪSAVĀSYA UPANISAD



Commentary by
Guru Nitya Chaitanya Yati

NARAYANA GURUKULA

Fernhill

June 1991



INTRODUCTION

"The meaning of life is this: that it has no meaning to say that life has no meaning." This remark is from Niels Bohr, who won the Nobel Laurels for Science in 1947. When he accepted the motto "*Contraria sunt Complementa*" (contradicting realities are in essence complementary), he was completing one full oscillation of the pendulum of Western Philosophy. Material reality was revealed before the seeing eye of the scientist as a system of complexities too subtle for human intelligence to sort out. Werner Heisenberg's uncertainty principle touched on metaphysical reality as the basis of physical reality. A sub-atomic particle could, as it were, hide its velocity while revealing its position to the measuring apparatus, or hide its position while indicating its velocity. Is it after all a spark of the mind-stuff that we recognise as a particle of the atom? The "fundamental symmetry" acting as the basic cause is clearly no material thing, but an idea. In Paris, in 1982, Alain Aspect experimentally proved that two photons could exchange messages by signaling each other, thus undermining not only Einsteinian relativity, but even the very structure of the material world.

In the language of the *ysis*, duality is the word for such a pass as the present one. Intellect can never solve the riddle because what we call intellect is but a product of the dual processes. So we have to try other means to get beyond duality which masks the ultimate truth. Emotion, imagination, insight... can be tried one by one but they by

themselves are not any more reliable than intellect. But where we can't break through or cross a barrier we can attempt to transcend it. There is no other way. *Na anyah pantha vidyate ayanaya*. To transcend it we have to press into service all those inner faculties at the disposal of our human personality, because we are born to be ever on the move (*caraiveti*) and because on the move we do not know how to waver and step back.

The theme of Indian Philosophy has always been the ways and means for transcending the phenomenal world of mind and matter, of joy and sorrow, of ignorance and knowledge. There is many a system evolved by many a sage. And each system is complete in itself. But the function of each system is just to project the individual on to the great path of realisation, the *ayana*, the Tao. Thereafter the pilgrim of the spirit has to discover the truth by himself, has to identify and inseparably unite with it in ultimate bliss. There is no carriage available; nor is the road very clear. *Na tatra ratha na rathyoga na panthanah santhi*.

We require a *guru*, a firm hand that can pick us up and initiate us into the process of self - discovery. Perhaps no system will be of great help to the seeker in the ultimate phase. A master mind who thinks in a clear way and guides his fellow seekers has been the long - cherished golden dream of every age in the cultural history of India. We have the promise, too, of his arrival from time to time - *sambhavami yuge yuge* - with different names, of course : Krishna, Buddha, Sankara, Ramakrishna, Aurobindo, Sree Narayana

A salient feature of these masters is their disarming simplicity with radiant profundity. They never want to mystify things, adding fog of thought to the already existing fog of life ! To them, truth contains ample mystery in itself. When all is known, perhaps one feels that there is very little to be known, in fact ! To experience what lies deep in our knowledge is the crux of our inquiry ; what Guru Nitya Chaitanya Yati calls "imperial empathy" is the one thing needful.

At the Narayana Gurukula in Fernhill last year some of the bold minds of our generation sat together for days and delved deep into the meaning of *Isāvāsya* in the right upanisadic manner. They are sharing with us the fruits of their search and discovery in the following pages, presenting them in the inimitable style of Guru Nitya. Evidently this book is not intended to argue out a new point by way of a commentary. Truth is as old as the Himalayas; but every travel there unfolds new vistas of beauty and wonder. Guru Nitya symbolizes the harmony of poetry and science in the sanctum of philosophy. His language has the precision of mathematics and the suggestivity of modern art. In the noisy world of today, it is an edifying experience to sit at his feet and listen to his soft, well-chosen words. He teaches that the operations at work within oneself as well as in the galactic spheres can be orchestrated. He shows how the self is holding us back from real enjoyment by walling off the world of bliss around us. He is asking us to read in the verse book of the universe with sufficient poetic sensibility which alone brings the cure for the ills of action and inaction.

Īśāvāsyā Upaniṣad forms the last part of the *Sukla Yajur Veda* compiled by Vajasaneya who is also known as Yajnavalkya. This sage appears more than once in Vedic literature, especially in the *Brhadāranyaka Upanishad*. Guru Nitya therefore takes illustrations from both the *Upaniṣads* to clarify his ideas. Sitting with him in the cool shade of Fernhill, we see the god (isa) at the theological level, the sun (sūrya) at the cosmological level, and the self (atma) at the psychological level. Then he tells us how those three present themselves to experience though in the usual run they are not fully accessible to experience. Gradually he guides us to the use of the eighteen mantras of the *Īśāvāsyā Upaniṣad* as a means to meditate and gain that difficult access.

Vishnu Narayanan Namboodiri

Thiruvananthapuram

1991 - 92

EXPERIENCING THE ĪŚĀVĀSYA UPANIṢAD

Preface

The *Upanisad* is meant to be a context. A context to imbibe the hidden truth of the all - permeating God, or *īśā*, by sitting close to the spirit. Yajñavalkya presented in the *Bṛhadāraṇyaka Upaniṣad* as a teacher *pār excellence* both of King Janaka and Maitreyi, a woman with a great love for wisdom, gives his instruction in a single plain sentence, "Listen, ponder intensely, and live what you realize."

We spent three weeks in the Gurukula intimately following the instructions of Yajñavalkya. With the grace of God, the teacher and the taught listened to the words of the *Īśavāsyā Upaniṣad* and deeply pondered over the meaning of each *mantra* and the inspiration of every word we heard. At that time our intention was not to put together what we heard and said into a book, but only to experience the *Upaniṣad*. The actual exhortation which Yajnavalkya made was to go deep into what we heard. The term for it is *manana*. *Manana* is not going out of oneself, but going deep into the core of one's Self. The English word 'experience' is inadequate and inappropriate to bring out the true meaning of *manana*. Ex means outside, but we are instructed to gather together into one's centre. So we use the term imperiential empathy. That was what we were doing for three weeks.

We have all changed considerably during these three weeks study. We were triangularly moving from God to the world and from the world to our inner self. Each time we completed a triangular apperception of the *Upanisadic* teaching our world of understanding was both vertically ascending and horizontally spreading. This *Upaniṣad* has a structural symmetry. It takes us from beyond our birth far into the beyond of our death. In between imperientially we have gone into the unspeakable realms of transcendence, comfortably became identified with the immanence of God's loving care and we have also seen the snares in the periphery which are to be recognized both with effort and care.

What is presented in this record of our imperiential beatitude and experiential sense of reverence and gratitude is not the speculation of one man's mind. It is a collective presentation of the one spirit and mind that we have been sharing in this rare adventure of the spirit.

This book is not to be read as we usually read books. Live with each *mantra* one whole day. Then put on record your own spontaneous reactions. That will help you to get into the spirit of the *Upaniṣad*.

Guru Nitya Chaitanya Yāti

Narayana Gurukula

Fernhill - June 1991

ISA	FREEDOM, MOKSA	JAGAT	NECESSITY FREEDOM SAMSARA
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KAIVALYAM (KEVALA - ALONENESS)	MULTITUDINOUS
--------------------------------	---------------

THAT	THIS, HERE, NOW
------	-----------------

LAKSANA VIYUKTA	LAKSANA SAMYUKTA
-----------------	---------------------

DEVOID OF MARKS	INNUMERABLE IDENTIFICATION MARKS
-----------------	----------------------------------

TRANSCEND TIME AND SPACE	TIME - FRAME OF REFERENCE SPACE
--------------------------	---------------------------------

MAUNA	TRANSACTION VYAVAHARA
-------	--------------------------

NO MASS	MASSIVE
---------	---------

NAMELESS, ANAMI	NAMES
-----------------	-------

SILENCE	SAMVADA - DIALOGUE
	SĀSANA - INSTRUCTION
	SĀSTRA - SCIENCE

KNOW IT TO BE ONE	GATHER THE MULTITUDE INTO ONE
-------------------	-------------------------------

NO ACTION	ACT
-----------	-----

FREE STATE	COMPULSION
------------	------------

PRAKASA

SIVA

JNANA

**SVATANTRA
INDEPENDANT**

ORIGINAL

BIMBA

VIMARSA

SAKTI

KARMA

**PARATANTRA
DEPENDANT**

VARIEGATED IMAGE

PRATIBIMBA

ĪŚĀVĀŚYA UPANIṢAD

Mantra 1.

*Isāvāsyam a idam sarvam
yatkinca jagatyām jagat
tena tyaktiena bhunjītha
ma grdhah kasya sviddhanam*

This is.

This envelopes All.

Apart from this

not even an iota

is left in the whole.

It was a mistake

to objectivise.

Every thing is back

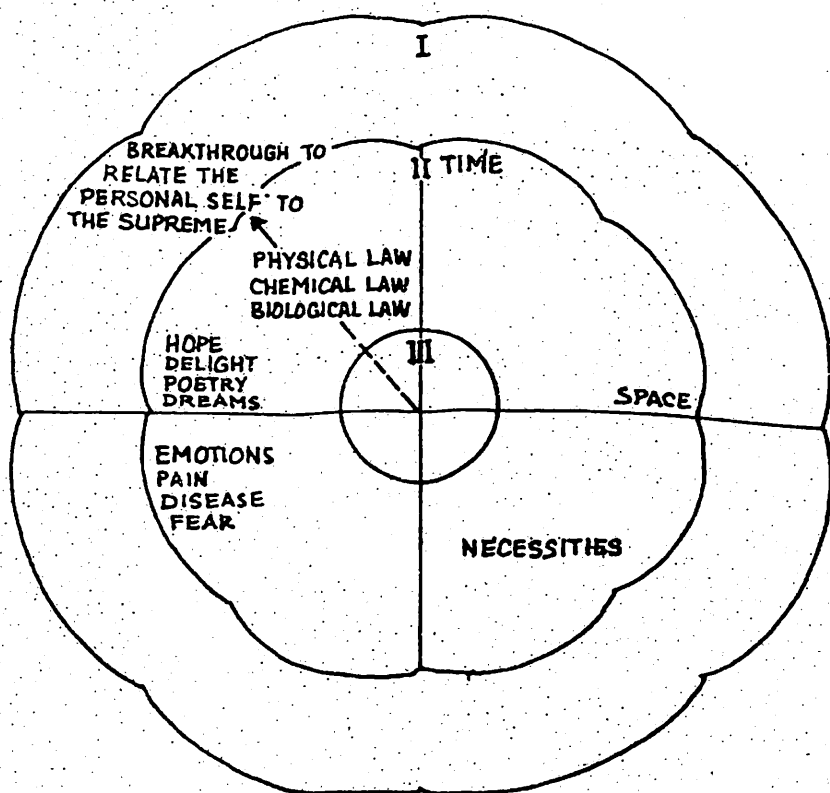
to its own - to *Isvara*.

knowing "That Thou Art"

Enjoy, do not grab.

Whose can be the desired anyway?

THIS IS. This is the real *upanisad*. *Upanisad* means that which keeps you close to a revealer of Truth and shows you the intimate secrets of Truth. The opening word "This" has reference to this manifested world of our experience. This world reveals itself. Even so, everything in this world, however big or small, also reveals itself both generally and specifically. As we go closer and closer to each of its details we are taken into confidence as though



I - TOTALLY ENVELOPING THE WORLD OF ISVARA

II - WORLD OF DIFFERENCIATION - MĀYA

III - WORLD OF PERSONAL SELF - JIVA

EXPOSED TO THE WORLD OF TIME AND SPACE

by a loving teacher. We are shown the general scheme of things, the overall order of the world, the structure of each unit, the interrelation of all the constituent elements and the functional ability of both specific functions and the complementarity of all units which together constitute a system. The knowledge of "this" convinces us that this is real. Even a grain of sand becomes real when we know it. This is the first certitude we get in life.

Truth means a universally established reality. What establishes the reality of a thing is a sound knowledge of the feasibility of a system which reveals its coordinated structure which reasonably explains its function. Thus reality has an innate integrity. It is not a man-made rule or code we speak of. It can be seen in the inherence of an operational force with which a minute particle preserves its nature and identity. The intrinsic identity of a thing's uniqueness is its *dharma*. This law of *dharma* or uniqueness holds good for everything in this world, because the innate principle of manifestation has in it a homogeneity. This homogeneous operational principle which governs everything is *Īśā*, the Upanisadic concept of God with which this scripture begins. It is with such a postulation that the Sage asserts that the *Īśā* envelops all. *Īśā* or *Īśvara* is conceived both as an immanent principle as well as the principle of supreme transcendence.

The Upanisadic statement in the original Sanskrit is *Īśa avasyam idam sarvam* - which literally means "Īśvara envelops All This." Although it is a convention to call God *Īśvara*, we need not give an anthropomorphic God as our reference here. *Īśā* means that which oversees,

governs and controls from within as a principle, law or intrinsic nature. When the *Upaniṣad* says that everything is permeated with *Īśvāra* it is only a parallel to what the physical scientist saying that everything is a manifestation of matter. The difference is only in the phraseology. Everything attributed to God also is attributable to matter.

Casting many things aside from our minds as of no consequence may be valid in our relativistic expediency. However, in the absolutist vision of the Sage nothing is too insignificant. Nothing is to be rejected. Even a single particle of dust has its due place in the scheme of things. Everything is to be held in reverence. Then alone can you experience the holistic presence of the all governing Reality. This is the first stepping stone in the path of Realization. The Sage calls our attention to recognizing the divinity of even a speck, *yat kinca jagatyam jagat*.

Jagat is the changing world. In our world there is nothing which can be counted as stable. The universe itself has in it several galaxies with their own systems of movements. The sun is only one star among millions. Around the sun our planets are rotating in their planetary route. Even our earth is revolving on its axis and rotating around the sun. Our biosphere is always in commotion with its changing winds, cycles of seasons, and the oceanic changes of both its winds and interior currents. A seemingly stable rock also has within it many shifting molecules. In the molecules there are fast moving atoms and in each atom there are dancing subatomic particles. The only changeless factor in the universe is the eternal law of change.

Considering the time span of the universe, man is an insignificant being. Even trees are blessed with the longevity of several thousands of years. Consider the plight of man. His first twenty five years are only a preparatory period. Degeneration, senility and decomposition sets in by the time the human organism is 70 or 80 years old. So where is time for us to examine everything carefully? We are in a state of terrible haste, so we look for short - cuts, package deals, and the cataloguing of things. It seems we are restless visitors to this world who live in excitement and confusion for a short while and hurriedly leave this universe before we become familiar with anything worth knowing.

We are sort of insane workaholics. Between the waking hour and our submission to heavy sleep, we have a tight schedule. We have to take our ablutions, pray, or hurriedly eat breakfast. We have to go to school, to church, or shopping. To correct the injustices of life we have to rush to the court and see the attorney. The farm is to be prepared, crops are to be harvested. These are the transactions which relate us to our immediate neighbours as well as the far - off. So we have no time to go close to this world even to admire a flower or appreciate the sweet melody of a singing bird. We need a garbage bin bigger than the ocean to discard into it large areas of this universe in which we are not interested.

Mind you, the greatest of the great and the biggest of the big are compositions of the smallest of the small, the finest of the finite. If you do not know the small, you will not know the big also.

Īśvara or God is the dynamic process of creation. Sitting in a pollen dust He is smaller than the pollen dust. It is the same *isvara* or God whom we meet as one of immeasurable dimensions in the processing of the galactical extravagance. Thus we should have a pulsating interest which can centralise itself in the subtlest nucleus of the tiniest in the finite and has an expanding girth that can include the universes, known and unknown. As the interior structure of the inconceivable supreme and our consciousness with all its ability to cognize and judge, God reverberates between the core and the periphery of cosmic pulsation. *Īśvara* is both the substance and its mass. To pulsate in unison with the cosmic throb is your commitment when you opt for God realisation. It is simple if you do not have a meddling ego, and it is complicated if you want to have separate frames of reference for every notion that you forge in your individuated mind.

The *ṛṣi* asks you to ponder over the imponderable principle on which is established the ponderable. The smallest we had been conceiving of until recently was the atom. Then we found that the atom itself is a colony of particles, each one with a separate schedule of movement. These particles are ever engaged in a collective dance within the atom. The atom is running faster than Achilles. Its span of movement is narrowed down to be limited to the dimension of a molecule. Within each molecule there is a troop of dancers choreographed with such precision that they will not run out of the molecule. Neither are the molecules stable. Thus we have movements within movements ranging from the inner restlessness of an atom to the perfectly programmed planetary movements around the sun. It is to that reality the *ṛṣi* points and says, *jagatyam*

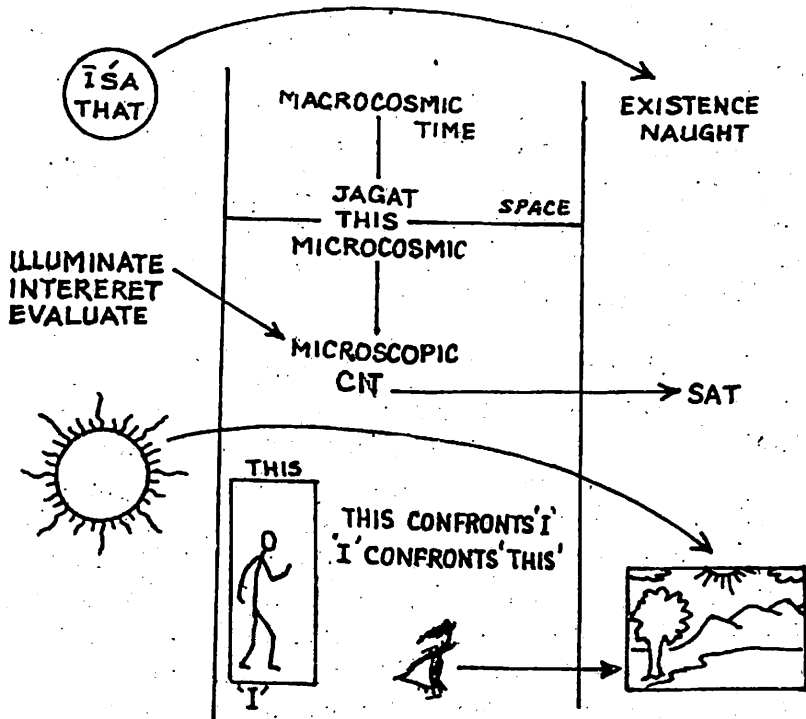
jagat, the moving factors within the grand scheme of the universal movement.

Why did the *ṛṣi* begin with the pinpointing of *idam*, this? People speak of going somewhere to study : "going abroad for foreign studies." But the *ṛṣi* wants to assure us that there is nothing foreign to us; everything is here. Our studies are to be confined in the here and now. "That" is very far; only "This" is close to you. So take advantage of "this". All your immediate knowledge comes right where you are by seeing, by touching, by smelling, by tasting, by hearing and by experiencing. When you know "This," the knowledge of "This" will initiate your interest in what is adjacent to "This". "This" is related to many other "This's" or "These". Look how merciful our masters are ! They bring the school to us right where we sit to meditate. How meticulously they point out what you should see, what you should hear and what you should ponder over ! How cleverly they describe, how distinct! they define !

We came to know "This" by seeing, hearing, touching, tasting, smelling and knowing with our mind. Then what did we do? We did the most foolish thing - we divided our knowledge into so many fragments and labelled everything. Take for example what we saw with our eyes. First we recognized the forms. Then we made distinctive forms : the point, the line, the triangle, the square, and the circle. Thus we transformed the entire world into patterns of geometry. Then we attempted compositions of forms to distinguish the root of a tree from its trunk, the trunk from its branches, branches from its twigs, twigs from leaves, leaves from flowers, flowers from fruits and even

the root from the tap root and subsidiary roots with capillaries. This fragmentation has been going on in each area of the operation of our faculties of cognition. Thus we listed things which even the world's biggest encyclopedia cannot list. In our obsession with infinitude of multiplication we lost sight of our unity, the unity of this universe. We made universities to indulge in multiverses. To that we added our egoistic thrust - our claim to know, claim to do, our claim to experience. Thus we make one and the same person the knower, the doer, and the enjoyer, the good and the evil man, the wise and the ignorant. So we are lost. We have become pieces. At his moment we identify ourselves with one piece and in the next with another. Thus we have become victims of identity crisis. Now out of the wilderness of confused vision we have to reclaim the one consciousness which we have broken into bits and put into many circumstantial consequences. Mad people become only schizophrenic, but we have become polyphrenic.

We made artificial maps of this universe. Then we drew arbitrary lines on the map and made political divisions with our nationalistic identities and ambitions. The border lines became firespitting trenches where the military guards are always standing in vigil with machineguns and intercontinental ballistic missiles. We make separate homes with strong doors secured with padlocks. With that our own brothers have become strangers, aliens, burglars, and thieves to be taken care of. When we projected our sense of wealth in gold and silver we felt helpless that we had no adequate lockers to keep our gold in storage. So we decided to make ourselves idiots by believing that scraps of paper can be considered equivalent



to gold or silver. Oh friends ! Aspirants of realisation ! Wait a minute. We are asked to renounce the claims of our agency to be the knowers of the world, doers of the world, and admirers of the world. If you lose that identity will the world disappear from you?

This is a beautiful world. When you admire the rising sun or moon, should you say, "This is my sun, or my moon?" Even without that bogus identity the sun shines in perfect beauty, the sheen of the moon is poetic and admirable. Even without establishing your personal ownership of a cup of coffee or tea, its aroma can be pleasant and even without claiming it to be yours, the sugar in it will continue to be sweet.

All the *rsi* says is to forgo your ego. Give up your false claims of identification. Even then the world will continue as it is with all its richness and all its agreement to be *Isvara*. So the *ṛṣi* says, *tena tyaktena*, forgo your ego, *bhunjitha*, enjoy this world. With this realisation the strange becomes familiar, the alien becomes one's own. There is no more any reason to grab. So the *rsi* says, *mā grdhah*, do not grab. *Kasya sviddhanam?* whose is this wealth? Whose else can it be but yours? Such is the beautiful invitation to the path or realisation given in the very first *mantra* of *isavasyopanisad*. So be happy forever and in everyway. Such is our blessedness.

Mantra 2

*kurvanneveha karmani
jijiviseccchatam samah
evam tvayi nanyatheto'sti*

na karma lipyate nare

Performing your apportioned duties,
claiming no agency of action,
desire to live a hundred years of blessedness.

Nothing else is expected of you.

Be assured, no stain of action
will cling to the person in you.

"This" was here from all eternity. "This" implies countless millions of items which can all be referred to "This". It is from "This" each one of us has emerged. Therefore "This" is like our mother, our origin, the womb from which we have emerged. "This" suggests an inside factor and an outside factor. "This" becomes outside when you and I assume an identification as an animated corporeal being. Then comes a dichotomy between "I" and "This". That dichotomy is not just a solitary event. It initiates us into a long process of encounter with "This". The most pronounced encounters come from our interaction in the context in which "I am" is the subject and "This" is the object. When I hear a sound, word or noise, that becomes an object of my hearing. Whatever touches me becomes an object of my touch. Similarly there are objects of seeing, tasting and smelling. In the world of objects there are a plethora of classes. Each class is further divided into umpteen categories. Each category is given an identification mark. Thus I enter into a dialectical situation of the one and the many. The many are presented to me as individuals, groups, or the collective whole to which I belong.

Each relationship is experienced as a challenge. Every challenge has in it an implied compulsion to fight or to flee. Here our sense of discrimination, one of the inner faculties called the faculty of judgement, comes to our aid and whispers in our mind that wills. We hear instructions such as, "Pay heed to this because this is imperative". Or we may hear, "Forgo this. Do not give any attention to it for it is irrelevant". When I become convinced of the relevancy of an encounter, I accept the challenge as a command to react. The action that I have to perform in that context is my apportioned duty. It is imperative and it cannot be discarded. If I act upon it, it is an action, *karma*. If I improperly act, it becomes an evil action, *duskarma*. If I do not act, it is an act of omission which can be called inaction, *akarma*. If my action becomes perverted, that becomes *vikarma*. In any case it will be followed by its result, *karma phala*. Now a question arises, "How many times will a person be exposed to such dire situations of challenge?" If a person has his/her physical consciousness of sense perception,, reflex actions, and urge to act or react, action situations will recur from the day of birth until his or her vital breath is silenced with death. Hence in the second *mantra* of the *Īśāvāsyopaniṣad* we are told that for a sentient person there is no vacation from action.

Does this mean that every living person has to be a creature of suffering exposed to inevitable action situations to the very end of his or her life? Only the action is inevitable; to suffer or not to suffer is your choice. The fruit of action is binding on the actor only if that person identifies himself or herself as the one who wills the act. Actually the command comes from "This" - the world at

large. You are only lending the instrumentality of body, mind, energy, and know - how to carry out the command as one who is given a role to play in the sportive arena of nature.

When the sun showers its hot rays on the surface of the ocean, lakes, and rivers, the water on the surface has no other option but to become water vapour. The atmospheric pressure is such that the vapour cannot float on the surface of the sea or lake. It rises into the sky as a cloud. When the wind blows, the cloud has no other option than to be carried to the mountain ranges. When the mountains offer a barrier to the winds the clouds begin to cool. Now the rain clouds are ready to shower. Wherever a chance wind takes the cloud it rains. Water which falls on the ground is controlled by gravitation. It streams from the mountain top to the valley and becomes a river. The river takes the water back to a pool, lake or the sea.

Everything is like a sport. Indians call it *līla*. A real sportsman is delighted to give himself to the situation of a game. A football player may joyously participate in a thousand tournaments. He is not suffering from his active participation in the sport. He is enjoying it. Thus every apportioned duty can be made into a joyous recreation. To cook in the kitchen to feed hungry stomachs is not without its joy. The aroma of dishes, the delicate touch that you can give to them and the aesthetic imagination that you can present are all full of challenges, joyous challenges. So the *rsi* says, "Program your life to expose yourself to all the wonderous challenges of this world for a hundred years." What else is to be done here? *Kurvanneveha karmani jijiviṣecchatam samah*. You have opted to live in

the world of "This" framed in time and space which has several millions of units like you, each equipped with faculties of various sorts. This is life, accept it. Do not think you can run away from it, *Nanyatheto'sti*. When the game is over, sportsmen come out of the court and embrace their counterparts. A good rival is the best friend who has bit every nerve in you. You admire your enemy. When you go back home you do not carry a grievance. The action has not left its bitterness in your mouth, na *kar-malipyate nare*.

You are free to change your mind and opt for *Īśvara*. It takes only a moment for "This" with all its variegation to disappear. Such instant freedom is called *saddyo mukti*. If you choose the sportive way of a slow climber you can also free your self. It is called *krama mukti*. In either case ultimately you will come to the end of the game. Between the freedom of God and the necessity of the world our life is graced to have its fulfilment.

Mantra 3

*asuryā nama te lokā
andhena tamāsa "vrtah
tamste preyābhigacchanti
ye ke cātmaḥano janāḥ*

There is a demonic world enveloped
by darkness, confused.
The marauders of the Self go into it,
dead in Spirit.

The sun is a generic name for the source of light. There is a beautiful dialogue in the *Bṛhadāraṇyaka Upaniṣad* (4.3.6) between king Janaka and Yājñavalkya on how a person sees things.

The king speaking first asked him, "Yājñavalkya, what light does a person here have?"

"He has the light of the sun, O king," he said, "for with the sun, indeed, as his light, one sits, moves around, does his work, and returns."

"Quite so Yājñavalkya, but when the sun has set what light does a person here have?"

"The moon indeed is his light".

"But when the sun has set and the moon has set what light does a person here have?"

"Fire indeed is his light".

"But when the sun has set, the moon has set and the fire has gone out, what light does a person here have?"

"Speech, indeed, is his light," said he, "for with speech indeed as his light one sits, moves around, does his work, and returns. Therefore verily, O king, where one does not even discern his own hands, when a voice is raised, then one goes straight towards it".

"Quite so Yājñavalkya, but when the sun has set, the moon has set, and the fire has gone out, and speech is hushed, what light does a person here have?"

"The Self, *ātman*, indeed, is his light," said he, "for with the soul indeed as his light one sits, moves around, does his work, and returns".

There is no possibility of there being no Self. So the Self is to be taken as even superior to the sun that illuminates everything. The Self, *atman*, and *brahman* are the same.

Everything in this world is basically illuminated by *dharma* which is the law of *Īśvara*'s light. There is perfect unity in the Self. It cannot be divided into the seer and the seen. Consequently, individuated persons do not see their Self even though every experience of individual sight originates from the Self. A few blessed ones after coming to this world have retraced their steps and returned to the Self and found their absolute unity with *Īśvara*. They have resolved their problems for ever. Knowledge comes like a flash of lightning and thereafter one becomes a knower. When you are taught that $2 + 2$ is equal to 4 this knowledge does not come step by step : 2, $2\frac{1}{2}$, 3, $3\frac{1}{2}$ and finally 4. Either you know it or you do not know it. Similarly if you come to realize that your Self is none other than the Absolute, you cease to be a seeker from that moment because you become transformed into a seer forever in whom the seen and the seer are not separate. If that is what you have gained with your wisdom, you have already attained instantaneous freedom. This is what seers call *saddyo mukti*.

Except for these rare fortunate seers, others have to teach, train and discipline themselves. Ultimately, after a few births, or many births, they may be freed. This is *krama mukti*. Fortunately our corporeal being is adequately equipped to discern between the right and the wrong, the true and the false, wisdom and folly. Some are quick,

many are of mediocre merit, and some are unfortunately slow. The intrinsic nature of the individuated organism which gives one one's level of existence in this world is one's personal *dharma*. If an individual's *dharma* is of a brute, he is not fit to specialize in the Theory of Relativity. He has to wait until his system is further processed to gain its subtle nuances of intelligence. Another may be already a front runner, and others are catching up. If we are fortunate we will have sensible parents, wise and sympathetic mentors, encouraging peers, and a helpful environment. The setup in which we have these facilities which are excellent, mediocre or poor is none other than the world in which we live.

You are trained in the world through a series of opportunities given to you to exercise your questioning faculty, your attention and recall faculty, your faculty of discernment and judgement and ultimately your faculty to react with pleasurable acceptance or painful avoidance. In this God is absolutely impartial. Equal opportunity is given to everyone. It is as if the world has a fool - proof arrangement to line up all sentient creatures in an ever - progressing queue with several trials and errors.

The device called *jagat* has meticulous classification and categorization which have between them something so very efficient like the blood/brain barrier. Everyone and everything gets his or her or its due. Success or failure depends on your proximity to your inner brightness or your unfortunate alienation from it. When you walk further from the central core of the light of the world, you stumble in darkness. Various kinds of dangers are there waiting for you with their tragic mouths open. Mistakes never

come alone. A small mistake leads you to a grave mistake, and a grave mistake to a still more serious mistake until you find that you have got into a blind alley from which a reverse is not possible. The *isavasyopanisad* calls it the path of the demonic. If you are not clever enough to steer past it, you will be so alienated from Self - knowledge that you will become verily a suicidee, *atmahanta*. Not to know even the shimmering of your Self is as bad as murdering your Self. A person becomes lost when he goes into the deep dungeon of death without having a single positive wish in his mind. There are many who do not feel satisfied with what they have attained in this life. However, several of them are optimistic that they can improve their performance to come closer to the bright light of the Absolute in their next life. Surely they will, they are not lost. Hence the Gita says, "A dharma that is gained in the here and now will not be lost with your death. You will come back to pick up the thread and go further". Finally you will succeed.

The third verse of the *Īsāvāsyopanīṣad* brings you to a table of choice: Love wisdom ; you will gain it some day. If you forgo your chance and indulge in darkness, you have to walk in the labyrinth going round and round until you meet with a gentle and kind soul who may lead you back to the path of wisdom.

The lesson given in this *mantra* is grim, but do not give up hope. From the next *mantra* you are going to be instructed what the Self is, how you can recognize it, and how to get back on the right track. It is with such an optimistic note that we enter into the fourth *mantra*.

Mantra 4

*anejad ekam manaso javiyo
 nainad deva apnuvan purvam arsat
 taddhāvato anyantyeti tisthat
 tasminnapo matarisva dadhati*

Established forever, although faster than the mind,
 the One moves not.

The senses do not find this, which has gone beyond.
 Remaining steadfast, it transcends all.

In that, the energizing nourisher, matarisva,
 approtions each one's appropriate function.

If one were to look into a book of verse *North of Boston* written by Robert Frost, one poem called "Mending Wall" will certainly catch the reader's attention. Frost writes,

Something there is that doesn't love a wall,
 That sends the frozen - ground - swell under it
 And spills the upper boulders in the sun,
 And makes gaps even two can pass abreast.

When the wall crumbled, the poet and his neighbour
 set out to mend the wall.

I let my neighbour know beyond the hill;
 And on a day we meet to walk the line
 And set the wall between us once again.

Frost had an apple orchard while his neighbour had only pine trees. When he saw the enthusiasm of his neighbour, a thought came to his mind.

There where it is we do not need the wall
He is all pine and I am apple orchard.
My apple trees will never get across
And eat the cones under his pines, I tell him
He only says, "Good fences make good
neighbours."

When the neighbour defended his enthusiasm by saying, "Good fences make good neighbours," Frost puts a last question.

Before I built a wall I'd ask to know
What I was walling in or walling out.

The disease of modern man diagnosed by Frost in this famous poem is the problem of walling in and walling out. In either case the wall is a menace and the ideal remedy is to have no wall at all. This is a perennial problem facing mankind. Most people are afraid of their own freedom and the freedom of others. There are a few who think of freedom as the only worthwhile goal to attain. When you go into the open you see the boundless sky above your head. The sun blazes in the sky with all its glory. The wind blows across and we do not know from where it comes and where it goes. Under our feet is the humble green grass which fearlessly spreads itself in all directions. If it is allowed to have its way it will envelop the entire globe with an emerald attire. However, man loves to make

a strong citadel for himself. He feels secure only when he walls himself in and walls others out. The person who loves absolute freedom is in love with Truth that unifies everything. The insecure person on the other hand is afraid of public exposure and the gathering of crowds around him. He chooses to hide under the shroud of darkness.

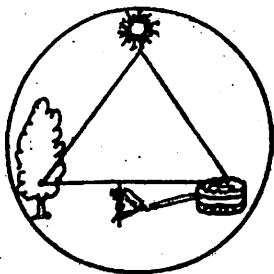
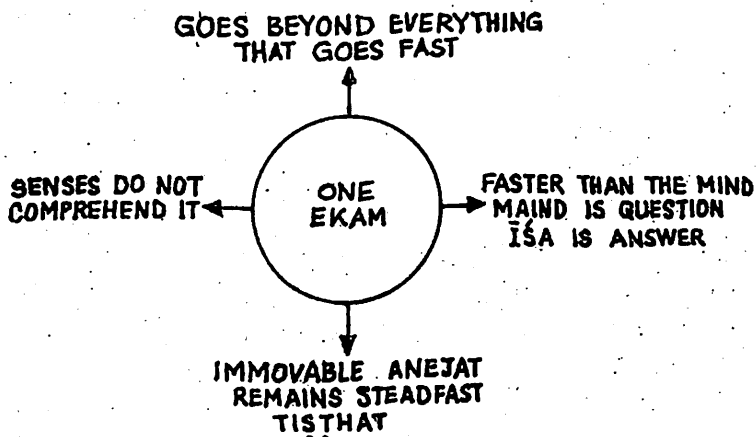
Robert Frost once said, "You have to believe me because I am a bard". The most precious words have always come from the lips of poets. God is conceived as that which cannot be walled in or walled out. Yet we see everywhere all over the world different kinds of prison houses made to wall God in and wall people out.—In contrast to this, the Upanisadic bard in the *Isavasya Upanisad*, verse four, presents the Self which is One and cannot be enclosed because it is everywhere. It does not move yet it is present everywhere without moving. It is this paradox which we have to resolve first.

Established for ever, although faster than the mind, the One moves not. The senses do not find this which has gone beyond.

Remaining steadfast, it transcends all.

In that, the energizing nourisher, *matarisva*, apportions each one's appropriate function.

Mind is supposed to be the fastest moving phenomenon which man knows. What characterises the mind is the doubt it formulates, the question it frames, and its curiosity to go into even the most remote corners to discover the hidden truth. The counterpart of doubt is certitude, of a question is its answer, of curiosity is the



MATARISVAN
-VITAL ENERGY THAT FILLS
THIS WORLD AS A PRANA
-DISTRIBUTOR OF ENERGY

exposition of truth, of search is the declaration of what is sought. These constitute what we call knowledge. What is characteristic of the Self is the knowledge of truth that resolves all doubts and answers all questions. Hence we are told that the One Self whose presence is everywhere is already waiting in patience to bless the seeker with the wisdom he or she seeks. This is the most beautiful way in which we are introduced to the Self by the sage.

The One that is conceived by the sage has no rigidity. It does not have to be static to maintain its identity. The mark of its reality is not glued to the cliché of the scientist's call for objectivity. Transformation does not change the integrity of the inner principle out of which the variegated forms are fashioned. Water can be the boundless blue ocean, the floating cloud, the river that runs through the entire length of a country, or what is held in a container or reservoir. Even before it is assigned its special status in the world of relativity it carries its basic nature with it. H₂O. The Self has the freedom to be rushing or standing still. It assumes ever so many structure and each structure promises a different function. In spite of multitudinous functions, all the assignments have come from one source which is none other than the one energy which is both in the mind of the structural engineer who designs a dam, a bridge, a road, a tunnel, a cottage or a city, as well as in all the materials that go into the construction to fulfil the dream of the engineer.

What the sage attempts is a unique way of presenting the One Self which is at once *Īśa* as well as *ātman*. It is this totality of truth to which we, our mind, senses, breath, thoughts and dreams belong, and to which the manifold

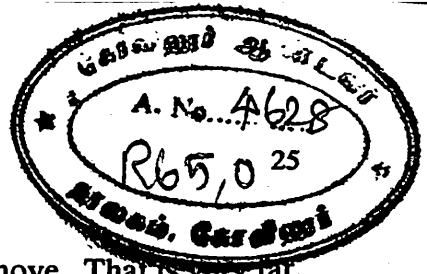
changes we give to the world also belong. Thus we have in the Upanisadic sage both a poet and a meticulous scientist. He is also a good mathematician who learnt his calculating ability from the already prevailing rhythm that we see in the particles that dance and the choir or the heavens which sets the archetypal model of true music. The more we ponder over this Upanisadic *mantra* the more an astounding certitude of truth will emerge from it. Before such a certitude we are sure to stand dazed and thrilled. The cosmic apprehension of the *mysterium tremendum* can be seen in an icicle as well as in the flake - like appearance of the Milky Way.

Mantra 5

tadejati tannaijati
taddure tadvantike
tadantarasya sarvasya
tadu sarvasyasya bahyatah

word Meanings

tadejati - that does move
tannaijati - that does not move
taddure - that is very far
tadvantike - that is very close
tadantarasya - that is inside
sarvasya - everything
tad u - that is
sarvasyasya - of everything
bahyetaḥ - outside (also)



That does move, that does not move. That is very far, that is very close. That is inside of everything, that is outside of everything (also).

In psychology the term "this" is very important. "This" is the stimulus and it is followed by many, many possible responses which are all indicated by the word "what?" The question "What?" can be substituted by "which?" "when" "where?" "how?" "who?" "why?" etc. Each item of presentation to the senses can initiate a whole series of questions. Each question is put from a fresh angle of vision and each finding is a new point of view. Thus differentiation comes because of the very many possible points of view. It is as if "this" is changed each time to occupy a new locus of interest.

The word "that" is all important in metaphysics. A philosopher goes beyond the perceived object. He is on the lookout for the conceptual unity which can remain unaltered to accomodate in it all the varieties that may come within the class of a perceived object. The concept is the most general idea that can append itself with a characteristic which is common to all the concomitant species within a genus. In the *Chāndogya Upaniṣad* the sage uddalaka relies on the concept of "that" to teach his son and disciple Svetaketu that all existential factors ensue from the changeless truth of "That". The dialectical counterparts with which the *Isavasyopanisad* begins are established as a bipolarity between the philosophical conceptualization and the psychological perspective of the world of variation. Hence two opposite attributes are given to *tad* or "that" which is also the repository of "this". Hence in *mantra* five we read,

That Moves and that does not move.

There is no epistemological violation or contradiction when the sage says "that moves and that does not move," because the instruction goes to a contemplative who knows how to accomodate the conceptual "that" of philosophy and the perceptual "this" of descriptive psychology.

Thereafter the sage gives two contradictory statements in relationship with space. Motion is the normative measuring principle of space. Movement is from one point in space to another point in space. Thus it is quite relevant to speak of "far and near" after presenting the dialectical polarity of movement and non - movement. In the present statement also the polemics of the opposition of the far and the near become dialectically schematized as a bipolarity in the contemplative context. Even when we think of a spot close to where we sit and remember a star we had seen the previous night, having discovered that it is two light years away, they are not far apart because both are experiences within the consciousness of a single individual. Thus the far and the near are only conventionally valid and are not psychological realities. Finally the sage comes to another aspect of the same dialectical situation where it is not possible to distinguish between the internal factor and the external factor. We see a whole world with its phenomenal details existing through millions of years in a spread out world of manifold dimensions. An idea presents itself simultaneously in the mind. The focal centre of consciousness is not outside. It is where we are in the here and now, and so we have to admit that everything is experienced at a given moment in the

focal field of that given moment. So we may say that everything is inside. At the same time, if you want to lift a cup of tea and bring it to your lips you can stretch your hand into the external space and can physically locate the cup outside and can bring it to your lips and quench your thirst. Considering this empirical and pragmatic orientation to which we belong, everything is outside. Thus the ṛṣi, by taking three classical contradictions gives us one of the finest dialectical lessons of contemplation which has immediate and practical benefit for us.

Mantra 6

*yastu sarvāṇi bhūtāṇy
atmanyevānupāsyati
sarvabhūtesu cātmanam
tato na vijugupsate.*

yah tu - yastu - he who

sarvāṇi - all

bhūtāṇi - beings

atmani eva - in the atman (Self) alone

anupāsyati - continually seeing

sarva bhūtesu - like that in all manifested factors

tatah - that person (because of such a vision)

sah - he

na - never

vijugupsate - becomes repulsed

He who continually sees all beings in the atman (Self) alone, like that, in all manifested factors the Self also, that person, because of such a vision, never becomes repulsed.

Mantra 7

*yasmin sarvāni bhūtāny-
ātmaivābhyd vijānataḥ
tatra ko mohaḥ kaḥ śoka
ekatvam anupasyataḥ*

Word Meanings

yasmin - in whom
sarvani - all
bhūtāni - beings
ātma eya abhūt - as the self alone
vijanataḥ - known
tatra - to him (who)
kaḥ mohaḥ - what delusion
'kaḥ śokaḥ - what sorrow
ekatyam - unity
anupasyataḥ - beholds

In whom all beings are known as the Self alone, what delusion is there or what sorrow to him who beholds this unity?

Before we are born as individuals, indwelling in this body, the world with all its details was already here. There are several other individuals like us who have come before us and who share this world with us. We come to this world as one more percipient, seer, or experiencer of this world. We add one number to the several others who are enjoying this world and become another enjoyer. Thus we become one among the many.

As soon as we are born our senses of perception get opened outward and we start perceiving the world. The world outside does not immediately become meaningful to us although our awareness focuses itself into the core of our consciousness to which the senses bring an impression of what is perceived by a new born. Our core consciousness then starts its first exercise of interpreting the perceived world. From then on a continuous dialogue is going on between the outer world and the perceiving consciousness of the individual. Thus from the very beginning a person becomes aware of himself in terms of the properties of the outside world which become registered in the core consciousness because of the instrumentality of the senses which are meaningfully coordinated by the mind. As the complementary process, what is experienced as the inner impressions of the new - born along with an extrapolated version of these impressions, are automatically projected as objects seen outside in a psychologically projected time and space which in due course gains the validity of empirically consistent time and space experience. Thus, even unconsciously, all these external entities are continuously and contiguously spread out as the external awareness of the world. This is happening as a two-way flow of consciousness both converg-

ing from the world to the central focus of one's personal consciousness and diverging from the core to all directions. The living organism is thus amazingly invested with a device by which it can have a total participation with the world into which the individual manifests as a speck of awareness.

Wakeful awareness of sensory experiences and mental impressions are immediately interfered with by the pragmatic needs of the individual. The mind is given a special order to select a point of consciousness around which an immediate *ensemble* can be assembled or picturesquely composed so that the rest of the individual's consciousness can be slighted and more or less ignored as an irrelevant part of the chosen gestalt. Thus almost immediately after the post-natal experiencing of awareness the new-born individual is pushed into a corner to have only a partial knowledge of the world to which it has come. It further loses the continuity of its world vision by creating an organic insomnia or dullness in the consciousness which is none other than the individual's central nervous system, especially certain areas of the brain. Thus the physicality of the new-born and its biological inadequacy makes the body a partial being, having only a smattering of consciousness which is allowed to shimmer occasionally as its surface consciousness. The rest of it is protectively huddled into a deeper strata to function as the growing baby's unconscious. As the child grows into maturity the biologic and psychologic interference are further elaborated, hardened, and even distorted with the cyclic changeover of consciousness from the wakeful state. The individual being is allowed to have a recurring consistency in its perception with a certain regularity of its comprehen-

sion only in its waking experience. It reckons with the factors that confront it again and again in its wakeful hours and those entities are given a priority over the rest of its experience, especially of the dream and of the deep sleep state.

Through the repeatedly chosen physical and psychophysical entities with which the individual consciousness reacts intelligently and compulsively because of genetic commands, instinctive channels of energies, and conditioned reflexes, the child becomes very much a creature of attraction and repulsion, love and hatred, fear and hope, and a sense of the beautiful and the ugly. By the time we become adolescent, nature has already prepared us to become a God or a devil, and we achieve a grade which can be anywhere between a Lucifer and a Jesus, a Mara and a Buddha, or *Prakṛti* and *Prurṣa*. Because of this natural evolution through which we pass, we develop strong convictions, incurable suspicions, and symptoms of diseases both mental and physical. That is why the *Upaniṣads* make the Self-realized person such a rare entity. Only one out of several millions of people in ten thousand years gets over all the distortions that come to his personalized self to recognize and reestablish his or her kinship with all.

The alchemy that produces the most wonderful magic of transforming the repulsive into the beautiful is love. We get an anecdotal explanation of this in the life of great spiritual luminaries. Out of them let us select one. Francis of Assisi was born in an environment which could darken his soul and corrupt him to the core. By the grace of God, unforeseen events came one after another and in his

delirium of high fever the make-believe world of empirical pragmatism started withering off from his psyche. In those days the Christian community of Europe believed in a harsh God who punished certain sinners with the scourge of leprosy. So pious Christians took every leper for an enemy of God, or at least one who despised God and no true Christian dared to show sympathy to a leper. The lepers had to go around begging, ringing a bell of caution so that the pious could keep away from them. When Francis heard the bells of the lepers walking in the streets he became mentally afraid and shrieked in his delirium. When he regained his health, the first visitor to his normalizing mind was a pretty girl who was like an incarnation of innocence and a veritable lover of deep sympathy. She became devoted in rendering physical service and giving nourishments to the lepers. Francis was charmed by this beautiful messenger of kindness. He loved her very deeply without his erotics being ignited by her femininity. When Francis received the call of the Divine to restore the true faith in Jesus, his new friend Clara dedicated herself to Francis as a willing servant of God. Her love erased from the mind of Francis his natural aversion to lepers and in its place came his absolute love and total recognition of the beauty of soul even in the ugly man or woman almost eaten away by leprosy. Till the very last he lived in their service. Thus the unity in Self presented Francis with a mind overflowing with love. He himself died as a leper.

Nobody ever laughed at the folly of human superstition more than Francis, and nobody has so seen beauty in its extravagance in everything which he had close by to embrace and hold in reverence with a fraternity which was so universal. To live is to know and to know is to love.

THE SUBLIMATION OF THE GROSS

We live in a world of two complementary infinitudes. One is the spiritual infinitude of homogeneity. Its counterpart is an infinitude of the heterogeneous. Between these two extremes the individuated human oscillates. When he is stuck in the physical, the individual consciousness is dissolved in the indiscernible depth of the unconscious. Then it is as if the Self does not exist. Like a mammoth tree that sleeps unconsciously in a tiny seed of futuristic possibility, the Self remains dormant in the womb of time. When the spirit favours it, life awakens with its vital energy shooting into all directions and the seed changes into a fully grown tree or a fully developed human being with all his faculties coming to their full function. To emerge from a state of non-being to the blessed state of one's being in the Upanisad we read the prayer, "from non-existence may we come to existence," *asato mā sat gamaya*.

In the seeded state or state of dormancy, there is no distinction between the sky and earth, or the body and the soul. There is only pitch darkness prevailing everywhere. It is as if life is blinded and it lies imprisoned in the core of an uncompromising darkness. From there comes the first throb. Sri Aurobindo describes this event in a poignant manner.

It was the hour before the Gods awake.
Across the path of the divine Event
The huge foreboding mind of Night, alone
In her unlit temple of eternity,

Lay stretched immobile upon Silence' marge.
 Almost one felt, opaque, impenetrable,
 In the sombre symbol of her eyeless muse
 The abysm of the unbodied Infinite;
 A fathomless, zero occupied the world.
 A power of fallen boundless self awake
 Between the first and the last Nothingness,
 Recalling the tenebrous womb from which it came,
 Turned from the insoluble mystery of birth
 And the tardy process of mortality
 And longed to reach its end in vacant Nought.
 As in a dark beginning of all things,
 A mute featureless semblance of the Unknown
 Repeating for ever the unconscious act,
 Prolonging forever the unseeing will.
 Cradled the cosmic drowse of ignorant Force.
 Whose moved creative slumber kindless the suns
 And carries our lives in its somnambulist whirl.

To emerge from this initial darkness to the beginning
 of the beginning the soul prays, "lead us from darkness to
 light," *tamaso mā jyotr gamaya*.

In the world of heterogeneous multitudes each unit is
 measured out in time and space. A restricted area of space
 decides the dimension into which a body can grow and
 expand. It has also a time span marked out in secret which
 has a beginning and an end. The beginning is birth and
 the end is death. No finite being is allowed to free itself
 from the period of time granted it to be on earth. In-

dividual souls lament this mishap and hence the prayer, "lead us from death to immortality," *mṛtyor mā amṛtam gamaya*.

These two halves of the whole are presented in the *Bhagavad Gīta* as the *Yoga* of *kṣetrajñā* and *ksetra*. *Kṣetrajñā* is the spirit, the knower. *Kṣetra* is the material counterpart, the known. These two halves bound together keep us bound through several lives. At the same time, the bondage is like a program of evolution which can transform a wingless crawling larva into a flying butterfly of colourful wings. This is the magnificent theme of the *Upaniṣads* - transformation of matter into spirit and the captivation of spirit in matter.

We are already captives. Three heavy loads are sitting on us. The first load is a prejudicial rigidity that makes the true nature of our reality impenetrable and imponderable. That constantly afflicts our minds and makes us hateful persons. The second load is not as clumsy as our prejudicial irrationality. It is like a compulsive magnet which holds on to its counterparts with a blind, mortifying bondage. It sits in our hearts making life a difficult game to play with many obligations and a bleeding heart which always pines for the imaginary beloved and laments over the recurring losses of life. The third load is like a heavy mass of black lead which keeps us anchored in the underworld of sorrow and confusion. This can be veritably called our immovable anchor in the sea of *samsara*.

The *Isāvāsyā Upaniṣad* is trying to release man from these three heavy loads by teaching him both the art and science of sublimation. An icon of the *Siva* worshippers

gives us a symbolic representation of the vertical polarity between the insane dynamics of gross passion and the sublime height of the blue sky where shines a faint mark of the beautiful as a crescent moon. The dancing Siva stands firmly with one foot planted on a dwarf while his other foot is raised into the sky. This symbolically represents how we can lift ourselves from the dross of gross necessity to the freedom of transcendence. If the dwarf in the Siva icon is placed at the alpha point of the vertical parameter of sublimation, the crescent moon which marks the *yogi's* final attainment at the omega is shown as a gentle light shining in the firmament. The secret of sublimation is a gradual rising through a series of disciplines in which your acceptance of tension is followed by a release. You suffer an irritation to restructure yourself to be more and more sympathetic until you come to the climax of compassion. Thus at the gross end is aversion and at the sublime height is compassion.

A truly rich person is one who has overcome all needs. One becomes free of need only after attaining the perfection of the plenum. All prayers and supplications and petitions come from a hungry mind, a thirsty mouth and a soul plagued by a sense of want. This mainly happens because of an illusory visualization of the images of values existing outside one's being. So a person fancies that another person is beautiful and is to be possessed. It is not always physical beauty that infatuates. The infatuation of another can be somebody wielding power. So one denounces oneself to be a powerless person and craves power or the powerful person. Others crave ownership of the riches of the world. In the *Chāndogya Upaniṣad*, the propitiation of *pranava*, *omkara* is prescribed as a remedial measure to

overcome the unquenchable thirst for possession. If one can release oneself from the disease of craving and reach the other end of the scale, one becomes a person overwhelmed with the grace that fills his soul. In such a state one has perfect agreement with everyone and without any hitch in one's mind, can pass on all one's possessions to others by simply giving consent, *aum*. Therefore *pranava* is described in the *Chāndogya Upaniṣad* as a word of consent, *anujña vākya*.

The last and final phase of sublimation is to come out of the icy cold ocean of tears in which the unimaginative wretches drown themselves. They are veritable *śūdras* because they always melt in sorrow. The word *śūdra* is derived from the word *soka* or sorrow. One who melts in sorrow is called a *śūdra*. This is not a social status given to someone by a third party. It is by one's own option that one becomes a sorrowful person. In Western psychiatry people who are inflicting sorrowful states upon themselves are called masochists. Like being addicted to an opiate, such a person loves to deny everything bright and beautiful and voluntarily resigns himself or herself to the depth of depression. Like an octopus which makes its own environment murky, these unfortunate people make themselves spiritually blind. If you just know that you are the blissful spirit which is seen in pure existence, in the certitude of knowledge, and in the summum bonum of values, the paralysis of the soul can be gotten rid of. These are the three - fold disciplines of sublimation given to us in verses six and seven of the *Isa upaniṣad*.

Mantra 8

sa paryagacchukram akāyam avranam
asnaviram suddham apāpaviddham
kavirmanīsī paribhuh svayambhur
yathatathyato' rthan vyadadhacchāsvatībhyah
samābhyah

Word Meanings

sa - that

paryagat - causing an environment

chukram - transparent

akāyam - bodiless

avranam - without blemish

asnaviram - without sinews

suddham - pure

apāpaviddham - it is sinless

kavir - the essence of poetry

manīsī - of the wise man

paribhuh - universal and Self - generated

svayambhū - self born

(sah) yathatathyatah - empirically valid

arthan vyadadhat samābhyah - functionally
distributed evenly

sasvatībhyah - of the eternal

The environs,

pure and transparent,

bodiless, tiawless,
 devoid of anatomical system,
 sinless, poetic wisdom permeating,
 self - born, empirically valid,
 functionally distributed evenly.

A mystery that has been gladdening the human mind from the dawn of man's spiritual and aesthetic history is poetry. The mark of poetry is that it touches the innermost core of our sensibility and that it is readily recognised as a precious pearl of wisdom which even transcends our ability to describe it in total significance. Pythagoras postulated that God created the world with mathematical harmony. The *Īśāvāsyaopaniṣad* goes even one step further and confirms that everything is contained in the truthful wisdom of poetry. Referring to the pure essence of poetics the *ṛṣi* says, " That environs everything".

A person may write or articulate his poem in a language familiar to him or her, but the true poem is not the words that are heard but a mysterious presence that cannot be fully clothed with words. Or we may say that a true poem is a self - effulgent truth which is many times more impressive than the expression of the poet. The poet may not succeed in finding all the appropriate words that can impart the essence and wonder of the truth that has chosen him to be an instrument of poetic expression. But the indwelling spirit of poetry is so rich and vital that it can penetrate through the clumsiness of the poet's linguistic devices and directly reach the soul of the listener or reader. With a 'bang,' wisdom presents itself, using the word only

as a vehicle or carrier and the poet becomes like a glorified farmer whose spoken or written word immediately finds the fertile field of the worthy listener's mind. The one word that transpires between the poet and his critic or admirer multiplies into a million sproutings of the word of the poet. In one sense we can say, "In the beginning was poetry, the word was with poetry, and poetry is the world of words".

A megaton bomb with atomic capability can perhaps demolish an entire city with millions of people in the flash of a second. Poetry, on the other hand, can reach the heart of the world's population through millennia and create a world of beauty, truth, justice and compassion. It can give mankind an ever - transforming direction of mobility through ages.

What was presented in the first verse of the *Īśāvāsya Upanisad* as *Īśā* is presented in the eighth verse as "the poetic wisdom that environs everything". People all over the world have been making themselves sort of playful children by creating Gods which are now no better than the dolls they play with which have painted staring eyes and rigid hands and feet. Such an anthropomorphic image of God, worshipped daily at the altar, or petitioned to with lamentful supplications, is considered to be the great innovation or contribution of religions. The *Īśāvāsya Upanisad* ruthlessly brushes away the notion of a caricatured God and categorically says, "That *Īśā*, which is none other than the Spirit of poetry, has no body, *akāyam*". As it does not belong even to the language with which it is shrouded, the syntactical or metrical errors of the poet cannot touch the essence of the poetry with the

blemishes of his creation. The *rsi* describes it as *avranam*, not ulcerating.

Poetry does not come as an addendum to the poet's sensory stimulation. What makes poetry valid is its universal sensitivity and not its sensory conceivability. When true poetry flashes like lightning from the soul of a poet, the bliss with which it reverberates in the sky of poetry will make similar reverberations in the minds of the connoisseurs of poetry. The profundity of its secret suggestion can be even a million - fold stronger than that experienced by the primeval poet himself. This aspect of poetry is called *dhvani*. One of India's greatest critics of poetics, Anandavardhana, wrote a monumental book called *Dhvanyaloka*. It was commented upon by Abhinavagupta in his *Locana*.

Only eternal truth which appeals to all of humanity can be truly called poetry and therefore no poetry can be sinful. Sin is the product of a narrow vision. Poetry is always generous and large hearted. God is without name, but the source of poetry is to be named. The most appropriate name is *kavi*. *Kavi* is a synonym for *ṛṣi*, the seer, one who is endowed with insight and one who has a mind to contemplate or ponder over truth. Hence a poet is also called a *manisī*. Seeing truth, symbolizing truth into an image, and then making that image a vehicle of understanding for all of mankind for all time to time is the craft of the poet. It is with that craft that a conceivable world is formally sculpted into ideas and presented to every mind. Thus what is infused into the human mind as knowledge is infusing our subjectivity with poetry. This is a spontaneous manifestation not willed, fashioned, or

privately generated by any agent. Hence the ṛṣi says *paribhuḥ svayambuḥ*.

In spite of its universality, subjectivity and spirit - like essence, poetry has an empirical relevancy in every living context. It is not the heritage or patrimony of the elite, or those of noble birth, or of socially ornate people who hold titles of eminence. Poems come with spontaneity as much in a child's mind as in the intuition of an erudite mature person. Poetry can come in the lisping of a baby, or in the floundering of an insane fool. It belongs to all. Thus poetry comes as an assignment to raise the nobility of any person's conscience, at least for a split second, and its cumulative effect is the enhancing of the worthwhilenss of man's essential poetic mind.

Only very rarely in a book of the religious masses do we come across such an astounding presentation of the Supreme in such a matchless expression of a certitude that can be both sung and lived.

Mantra 9

*andham tamah pravisanti
ye' avidyām upāsate
tato bhuya iva te tamo
ya u vidyāyām rataḥ*

Word Meanings

andham - blinded by
tamah - darkness

praviśanti - enter

ye - those

avidyām - to ignorance

upāsate - give their worship

tatah bhūyah iva tama - still greater darkness as it
were

ya u - and those who

vidyāyām - in knowledge itself

rataḥ - delighted

Those who worship ignorance, blinded, they enter into darkness. And those who are delighted in knowledge itself, they enter into still greater darkness as it were.

Mantra 10

anyadevāhur vidyayā
anyadahur avidyayā
iti susrūma dhīranam
ye nas tad vicacakṣire

Word Meanings

anyadevāhur - other is

vidya - the use of knowledge

anyadahur avidyaya - the use of ignorance is
another

iti śūsruma - thus we hear

dhīrānām - from the wise

ye - who have

vicacaksire - explained

tat - that

nah - to us

Other is the use of knowledge, the use of ignorance is another. Thus we have heard from the wise who have explained that to us.

Mantra 11

vidyām cāvidyām ca
yas tad vedobhayam saha
avidyayā mṛtyum tīrtva
vidyayā mṛtam aśnute

Word Meanings

vidyām ca avidyām ca - knowledge and ignorance

yas tad vedobhayam saha

yah - he who

veda - knows

tat ubhayam - those both

sah - together

avidyayā - with ignorance

mṛtyum - death

tīrtva - overcomes

aśnute - enjoys

amṛtam - immortality

vidyayā - with knowledge

He who knows both of those together, knowledge and ignorance, such a person, having overcome death with ignorance, enjoys immortality with knowledge.

Most people are like blindfolded horses. They have a set track on which they pursue their day to day life. Most of them are governed by unexamined conventions and clannish or tribalistic fetishes. The one person they somewhat distinctly see is their personal self. Around that personal self they see their family members huddled together. To them, these people feel bound with obligations, For such people blood is thicker than anything else. very few of them can look beyond to the common plight of other people who are outside the circle of their family or clan. They do not like any change in their lives. Their today is like their yesterday, and they want their tomorrow to be strictly like today. Just as they cannot see anyone other than their kinsmen as loveable or adorable persons, they are also deaf to anything which is spoken outside their closed circle. In spite of the multitudes living around them proclaiming their faith, reciting their prayers, or exemplifying their philosophies, these conservative people understand only the language of their few favourites.

In India at least there are millions of people who think that they will be polluted if someone outside their class touches them. Even the best among them will not dare to eat in another house, let alone marry a woman who belongs to another class, or tribe, or caste. Thus in a country of vast magnitude like India we can find people living in air tight compartments of their traditions. They have a number of loyalties - loyalties to the prejudices of their com-

munity, loyalty to their cherished superstitions, loyalty to a small geographical area to which they belong, loyalty to their mother tongue which is usually a dialect. There has never been an occasion for them to examine the goals, values, and validity of their lives. In everything they are ritualistic ; ritualistic in their ablutions, ritualistic in their eating and drinking, ritualistic in receiving a guest, and even ritualistic in abusing and fighting. It is as if they are in a state of blind worship. They have set preferences of certain forms which alone are beautiful to them. Only a few familiar intonations of sounds are music to their ears. Other people's music is always noise and they cannot tolerate it. So far as their food items are concerned they are very choosy. Their consideration is not hygienic, but how much it conforms to their tradition.

They make neat compartmentalizations of ideals. They have no strength of courage to live their ideals but they will flout them. They are like imbeciles when it comes to the compulsive urge of sex. They have two kinds of ethics about sex - a total ban on sex in the daytime and in the public, and the indulgence of a brute in their private lives. They make their gods also in their own image. They are willing to make any bloody sacrifice if they see in it a superstitious promise of a future gain. In spite of all the progress man has made through ages, a good majority of the human species cannot claim any superiority to the carnivorous animals of the forest. The *rsi* pities the mechanical and compulsive life of such brute - like people. He classifies them as the worshippers of nescience. They are slaves to their wants. Hunger and sex play the most vital role in deciding their short - term and long - term planning. In spite of all the examples set by the saviours

and teachers of the world, these masses still live in the darkest dungeons of ignoble strife.

We have another group of people among us. They are intelligent and erudite. They can speak on the origin of the world ; they are familiar with the most subtle speculations in religion and science. They think of themselves as the luminaries of the world. They look down upon others as if the uneducated people are a pack of worthless barbarians. They sit in their ivory towers. They are so very clean that they cannot afford to go near the dwelling place of an ordinary man. Their words are so precious that they do not want to waste them on people of little intelligence. Their pearls of wisdom are not to be placed before the pigs and dogs among the humans. They spend long hours in dignified silence splitting hairs of logic or grammar. They are perfectionists. For fear of making mistakes they will refrain from all activities. They can tell how many sub-atomic particles there are in an oxygen atom, or how many stars are two to five hundred light years away from us. But they do not know who is living in the flat next to theirs. Some of them even do not know the name of the chef who cooks for them, or the chauffeur who is driving them around. They have no time to think of petty things. They are busy with matters of great consequence.

If the compulsive brute is pestered with obsessions, this highly perfected species has developed pathologic inhibitions in relating themselves with their fellow humans. The *rsi* calls them the "worshippers of science" The sage thinks of the unfortunate victims of biological, psychological, sociological, and communal compulsions

as blind people living in darkness. He thinks of the perfectionists who strain away every bacteria and virus from the air they breathe as blinded in a darkness eternally doomed. Such is the sorrowful figure we get of this world when we look for a normal person who can discriminate between the necessary and the contingent, and between the essential and the superficial.

After clearly describing the characteristics of the two main groups of people who are so sadly afflicted with the loss of their value vision, the *rsi* speaks of a common sense approach to life. There is a certain merit in carrying out the apportioned duties assigned to one with loyalty and dignity which brings natural results to one who engages in his or her activities. One can own and also share these benefits with others. There is also great merit in the dedicated engagement of people who are always interested in the furtherance of man's insight into the structural and functional aspects of life at all levels and in all fields. It is the discovery and innovation of spiritual scientists like the *gurus* and masters and physical scientists who are tirelessly working in their fact - finding pursuits which have rid the world of various kinds of slavery and many killer diseases. Thus the pursuit of the worker and the pursuit of the thinker bring beneficial results even though the benefits are characteristically different.

After making the distinction described above, the *rsi* glorifies the achievements of both paths. The path of *karma* or action gives man a chance to be instrumental in bringing welfare to the world at large. His action need not necessarily be confined to his personal interest, or to the specific time to which he belongs. It can be his contribu-

tion into the work bank where cumulative results can benefit not only all of humanity but also the entire ecosystem of which a working person is an integral part. By carefully seeing the relation between cause and effect he can improve his program of action every day so that the world can become more and more rid of its evil practices. Even in mundane things such as keeping a farm, the worker can develop a system of ecology by which the earth, water, and air, can all be kept as pure as possible and the use of thermal energy can be revised so that the balance of entropy is not tilted. The sage puts it in a metaphorical way and says that the man engaged in unitive action can transcend death. By death he means dislocation in the continuity of a culture. He admires the insight of the wise and he is hopeful that ultimately we can live a life which will enhance human dignity and the cherished values of humanity can be immortalized.

In this study one of the major paradoxes in life is closely scrutinized and a sound perspective is given to us to resolve the anomalies of our lives.

Mantra 12

*andham tamah praviśānti
ye' asam̐bhūtim upāsate
tato bhūya iva te tamo
ya u sam̐bhūtyam rataḥ*

Word meanings

andham - blinding*tamah* - darkness*praviśanti* - enter*ye* - those*asambhūtim* - non - becoming*upāsate* - worship*tatah bhuva iva* - greater than that, as it were*te tamo* - they (enter into) darkness*ya u* - those who*sambhutyam* - becoming*ratāh* - are delighted in

Into blinding darkness enter they who worship non - becoming (*asambhuti*). Into darkness greater than that, as it were, they who delight in becoming (*sambhuti*).

Mantra 13

*anyad evāhuh sambhavād**anyad āhur asambhavāt**iti susrūma dhīranam**ye nas tad vicacakṣire*

Word Meanings

anyad āhuh - other is they say*sambhavād* - what pertains to the world of becoming

anyad āhuh - other is they say
asambhavāt - that which pertains to
 non - becoming
iti śuśrūma - thus we have heard
dhīrāṇām - from the wise
ye naś tad - who to us that
vicacakṣire - have explained

Other is that they say what pertains to becoming (sambhava). Other is that they say what pertains to non - becoming (asambhava). Thus we have heard it from the wise who have explained it.

Mantra 14

sambhūtim ca vināsam ca
yaś tad vedo' bhayaṃ saha
vināśena mṛtyum tīrtva
sambhūtyā amṛtam asnute

Word Meanings,

sambhūtim - becoming
vināsam ca - and destruction
yaś - he who
tat ubhayaṃ - this pair conjointly
vedo - knows
saha - together
vināśēna - with destruction

mṛtyum - death

tīrtva - passes over

sambhūtya - with becoming

amṛtam aśnute - wins the immortal

Becoming (*sambhūti*) and destruction (*vināśa*), he who this pair conjointly (*saha*) knows, with destruction passes over death, with becoming wins the immortal.

We live in a world which presents to us endless variations in the forms and shapes of things. The form is the boundary of any body that exists and it mainly belongs to our visible perception. The shape is called *akṛti*.

Evolution is a process by which meaningful forms get transformed into useful shapes. Useful shapes occur in the structure of things. This can be easily seen from the shape of our hands and legs, the placement of the eyes, ears, nostrils, mouth, and within lead to the stomach and the lungs respectively. Even if we look at one of our arms we are sure to be impressed by the shape of the shoulder blade, the socket and ball arrangement of the upper limb fitted into the trunk, the shape of the elbow, the flexibility of the wrist, and the triple division in the forefingers and the two joints of the thumb. The shape of all these parts gives extreme efficiency to the arm and hand to do manifold activities. These natural shapes of human limbs are all *akṛtis*.

Before the world came into being, there were no shapes and hence ancient scriptures speak of the shapeless amorphous being which was prior to the evolution of the

world. It is called the *avyākrtam*, the nonformative period of manifestation of the world. The state of *avyākrtam* is also called *asambhūti*. Before the child becomes exposed to the activities of the persons and things around it, very little coordination is effected in the central nervous system of the child and its various glands. Consequently the child also has within it a state of *asambhūti* or *avyākrtam*. Parents, teachers, neighbours and all such elders are always occupied with the responsibility of bringing coordination in the child's faculties so that it will begin to see that relevant functions are "out there" in the world to fit into its daily programs. Where there is no coordination or knowledge of the appropriateness of shapes and cosequential relationship of one shape with another, the child is disposed to a state of inaction such as we see in an imbecile or an idiot. Certainly such a state is to be lamented. It will keep the child in the sad state of a lost case. In the present *mantra* such a state of *asambhūti* is considered to be one of despair. It is like a blind person lost in the dark where no aid is given to him or her to establish an orientation in the world. Less and less knowledge means less and less coordination. The idea of purposiveness and one's commitment to it comes only when a person can appreciate how efficiently one can use his or her very many faculties for the implementation of a number of useful activities.

A normal human being does not get enough opportunities to discover even 20% of his or her innate potentials and possibilities for achieving technical skills. Here technical skill is a blanket phrase which covers all other skills - moral, aesthetic, intellectual, spiritual, and organisational. The world is like a super machine of cosmic dimension. every person in the world is so placed that he or she has to

play a vital role in maintaining the world in its maximum harmony. If a person is not conversant with his assignment in this world, it is like becoming insensitive and thus a dysfunctional part of the world. One becomes acutely benumbed with his *asambhūti*. Even in disasterous situations of dire consequences the insensitive person does not see oncoming danger and succumbs to it. So it is only appropriate to say that the man lost in *asambhuti* or inability to programe is in a perpetual possibility of losing his opportunities and even life. In the previous pairing of nescience and science we saw the compulsion which comes to a person because of ignorance. In that case a man is obsessed with his biologic urges, psychologic compulsions, social pressures, political discrimination, and so on and so forth. The other side of the same ignorance is presented here as the world of negative inhibitions. A strong sense of fear, wretchedness, or worthlessness prevents a person from carrying out his or her categoric duties which are intrinsically imperative. Thus the person concerned becomes out of place in the community to which he or she belongs.

Now let us see the counterpart of *asambhūti*. We are now referring to the world of shapes. The bird that flies in the air, the fish that swims in the water, the canoe or boat that plies in the river, the aeroplane that flies, the spaceship that goes to other planets, in each and every thing, what enables it to function is the shape which is either given to it, or is acquired through evolution. Our fingers are so formed, the wrist made flexible and our eyes are placed at such an angle that we can supervise any function that is coming from the tips of our fingers. Thus from childhood we learn how to hold a pencil or pen and

make shapes or figures or letter on a slate of paper. From there on, that skill develops and we learn how to express our ideas by putting them into words which can be scribbled on paper. That process goes on elaborating until a man becomes a great poet, philosopher, or a scientist. This enables the person even to change the world by putting ideas in the minds of people such as Equality, Fraternity, and Liberty. A single person can move millions and bring a revolution which can catch up with generations through millennia.

Those who are blindly pursuing the negative possibilities of *sambhūti* preceipitate wars, weapons, and destructive devices of science. They can interfere with anything, even the genes of the vegetative or animal world and can destructure what the world has taken millions of years to achieve and stabilize. Thus the dangers of *sambhuti* are enormous and diabolic.

We have both in us. We have our unformulated psychic energies which keep our personality as a half or three - fourths formed person. Very many of our gifts are lying buried in the unformulated person in us. Very many of our demonic atrocities have come from the tragically evolved and dangerously shaped bends of our minds. The *rsi* has seen all this. He cautions us and urges us to take remedial measures. But he also shows the merits of both. A man who has never tasted alcoholic spirits has no idea of the delights of an alcoholic. That alientation from the alcoholic drink is not to be despaired. He is not losing anything by that. If the inefficiency of a Third World country is not making it aspire to create atomic weapons, the world is only benefitted by it. This *asambhuti* is

meritorious. The *sambhuti* by which farmers of knowledge who have effected and succeeded in their Green Revolution is a great blessing to this world. These are the meritorious aspects of *sambhuti* and *asambhuti*.

Only if we know how to pair these opposites in a reciprocal manner can we take full advantage of our non-pursuit and pursuit. Such is the wisdom of *asambhuti* and *sambhuti* that is taught by the wise sages of the *Upanisads*.

Mantra 15

*Hhiraṇmayena pātreṇa
satyasyāpihitam mukham
tatvam pūśannapāvṛnu
satyadharmāya dr̥ṣṭaye*

Word Meanings

hiraṇmayena - of golden hue
pātreṇa - disk
satyasya - of truth
apihitam - covered
mukham - face
tattvam - truth
pūśan - the nourisher (sun)
apāvṛnu - may you remove
satyadharmaya - for the truthful performance
dr̥ṣṭaye - to see

The face of truth is covered with a golden disk, that, O Nourisher (Sun), may you remove so that I see the truthful performance (of duties).

In the *Bhagavad Gita* heaven is contrasted with hell. Heaven is described as that which is extensive. It belongs to the range of infinitude. The opposite of the wide and the infinite is the narrow and the finite. The most specific and finite point of consciousness that throbs in a human being is one's ego consciousness. One recognizes one's ego as "I" or "I am". In the possessive case it is "mine". Thus hell is postulated to be the most concentrated pain one gets at the core of one's egoistic consciousness. Heaven is supposed to be the range of a wide consciousness where the individual and his or her ego are considered irrelevant. The glory of heaven is its all - filling divine presence. So naturally hell is considered to be a dark dungeon where not even a semblance of grace is experienced.

In the *Bhagavad Gita* three gates to hell are mentioned. They are the lust for sexual indulgence, (*kama*), the greed for gold, (*lobha*), and hatred with burning anger, (*krodha*). Erotic infatuation is a subjective vice, whereas the greed for gold or riches is an objective vice. Love for the yellow metal makes one down to earth. The great virtue of gold is its heaviness and the brilliant glitter it makes. The granite stones with which you can build a house or a bridge are practically of greater use value than gold. Compared to gold, iron is considered to be a base metal. However, it is the most useful metal used in all countries for rails and various other kinds of frameworks used for buildings and bridges. But the greed of man fell

for the glow of gold. Gold is not edible. It is also not available in sufficient quantity to do any metal work. Its use value is meagre yet it acquired the exchange value on which commercialism and mercantilism are all well established. Gold symbolizes money and it has become the international guarantee for the use of various symbolic tokens of exchange value.

For several years banks had to store several solid pieces of gold to establish clients and other nations' faith in the printed money of the reserve banks. The gold standard is a facade in the world of transactions. In the days of the *Upanisads* there were no gold coins or banking systems. But even then the *rsi* could see how man can be deceived with the phenomenality of gold's shimmer. He presents the glow of gold as a deceiving mask which hides truth. In the Sanskrit language *hiran*, gold, is an archetypal symbol of a perverted vision of value. Two mythological figures presented in the *Visnu* and *Bhagavata Purana* are *Hiranyakṣa* and *Hiranyakaśipu*. It is significant that the names of these demons commence with the sound, *hiranya*. In the *Bṛihadāraṇyaka Upaniṣad* also, the origin of the phenomenal world is said to have occurred from a golden egg, *hiranyagarbha*. Thus the deceptive glow of gold has an archetypal significance in the Indian mind. In the present *mantra* the hidden truth of the Absolute is said to be veiled by the golden hue which is another way of describing formal temptation.

In the pursuit of science, whether in the East or in the West, the seeker postulates a primary suspicion about the truthful validity of what appears before one's eyes. There

is also the famous proverb, "All that glitters is not gold." Thus it is universally accepted that the glitter of gold can hide truth from us. Even then, the wise men of the past broke through appearance to come to more substantial truth such as of the atom. In India the credit goes to Kanada, propounder of the *Vaiśeṣika Darśana*, who decided that behind the solidarity of objective matter what truly exists is the invisible atom. The atomists of Greece, Leucippus (5th Century BC) and his disciple Democritus, also came to the same conclusion.

In the present *mantra* the seeker of truth makes an appeal to the creator or the principle of creation to remove the deceiving veil which is like a golden disk that we see every morning which hides the true form of the sun. As we are more substantially benefitted by the solar energy than its fascinating colours in the morning or evening, the rsi makes a direct appeal to the sun, addressing him as nourisher, (pūsan) and asks the sun to show us its indulgence, of mercy to withhold the blinding light of its radiation so that we may see it in its truest nature. However mighty the sun is, both in magnitude and cosmic importance, the sun gets true recognition only if there is a seer on the earth who can see the light and admire the world illuminated by the sun. If the sun is the eye of the world, the eye is the sun of our souls. The importance comes not from the quantitative magnitude of the sun, but the qualitative bipolarity of the illuminating sun and the seeing eye which are interlinked for the creation of the visible world. The aspirant is qualifying himself as a satyadharman, a truthful performer of one's intrinsic duties, so he has a right to be admitted into the scheme of the world order. The man who sees is as much serving the purpose of God

Mantra 16

*puṣāṇekaṃse yama sūrya prajāpatya
vyūha rasmin samūha tejah
yat te rūpam kalāyana tamam tatte pasyami
yo sāvasau puruṣah so hamasmi*

Word Meanings

ekarse - lone wanderer

yama - who gives a meaningful pause between significant events

sūrya - the supreme magnetic centre of the heavens

prājāpatya - born of the primal father of all beings

raśmin vyūha - restrain your beams

***tejah samūha* - gather this brilliant effulgence**

**yat te kalyāna tamam rūpam - this your most
auspicious form**

tatte paśyami - let me see that

asau puruṣa - that person (puruṣa)

yah sah - who (shines) in (the sun)

asau aham asmi - let me assure myself that

I am that

O Nourisher of this world (*pusan*), lone wanderer, who gives a meaningful pause between events, the supreme magnetic centre of the heavens, born of the primal father of all beings, restrain thy beams. Gather this brilliant effulgence. Let me see that, your most auspicious form. That person (*purusa*), who shines in the sun, let me assure myself that I am that.

The sun is there even before it appears to the world at dawn. Actually the sun neither rises nor sets. When we come to know the sun, it is already the all - enveloping light. In that respects the sun is like *Isa*. *Isa* is the all - illuminating knowledge with which the entire world is revealed to us. At the time of the inception of a new unit of life in the mother's womb, nobody is aware that a person is in the process of manifestation. Just as the sun's light envelops and illuminates everything in the visible world, when the child occurs to the phenomenal world, the awareness of the child reaches out to the details of the phenomenal world through the senses and the mind comprehends the objective world. Then it is as if the light of the self is enveloping all objects of vision. Thus we see three parallel sources of existential reality, subsistential knowledge, and the commencement of transformations. There is the *isvara* at the theological level, sun at the cosmological level, and the Self at the psychological level. All three have the characteristics of being presented to experience and being inaccessible to experience. The

seekers of God pine for God - realization and wait for that occasion to happen. Those who sit in the night and wait for light impatiently look to the east to see the dawn blushing the eastern sky. Those who are imprisoned in the physical mesh of this body do many disciplines to experience the Self as the irrefutable truth of their life. The *isavasopanisad* often compares the awareness of the Self, its self - founded knowledge, to the metaphoric emanation of light which is the nature of the sun. Thus science and nescience are compared to light and darkness. It is interesting to watch the sun and its functional agency.

For us living in the world, the sun is our rouser. He comes punctually to our own doorstep, irrespective of whether we live in a shack, a neat house, or a palace with golden turrets. He has a million beams which was like his hands. With them he gently touches every being in his path and rouses the dew covered tiny grasses and the mammoth trees. He fondles the bug and the bear and the man and the monkey. He encourages flowers to bloom and birds to chirp and sing. The world rejoices as he passes. He paints the sky in deep colours, adorns all forms with golden raiments. On mighty waves and gentle ripples he leaves a mark of his glow. He spreads his light to all sentient beings to get up and start doing their daily chores. Hence the sage of the *Īśāvāsopaniṣad* calls him *ekaṛṣi* "O ye lone wanderer". This is right. The master of our day goes alone in his rounds. He has no accompanying entourage with him. The sun goes from hill to hill, valley to valley, and shore to shore, with the benevolent intention of nourishing all forms of life. Hence the sage calls him

pusan, the Nourisher. He combines in him both the father and the mother. He is the bringer of energy like the breadwinning father. Like the mother he cooks the food for living organisms in every green leaf that turns to him. He has helpmates like the wind (*marut*) and the moisture bringing rain (*varuna*). The green we see in the leaf is the solar bank in which the nourishment for living beings is stored. so it is appropriate to call the sun *pusan*.

The sun is a great moderator. He keeps a time clock for the world. When the time ticks there is a pause between two seconds. That is reflected in the winking of an eye, the beating of a heart, the pulsation in an artery, the alternation of day and night, the pause between two microtones. It comes between a death and a subsequent birth. He is the pause which we mark with a comma. He is not rushing on or whirling with the mad frenzy of a flywheel. Action and pause, tension and release, wakeful activity and restful sleep - all these are attributed to the myserious commandment of the sun. Hence the sun is called *yama*. Both birth and death come from him as his two benevolent gifts to the world. He fixes everything through his power of attraction. He is the central magnet of the solar system. All planets are held at a safe distance from each other to move at different speeds around his august presence with rhythmic movements. Hence he is called *surya*.

He is commissioned by the Lord of Life who presides over all of us, hence he is called *prājāpatyā*. He is both the original life and its echoing reflection. This can be the review of a person who is now in his old age and who had a daily encounter with the sun whom he was greeting every

day and missing every night. He is the witness of all actions, the *karma sākṣi*. This old man who desired to live a hundred years doing his duties has now come to the fag end of his performance. He cannot do anything further. He is lovingly laid to rest with his legs stretched, hands resting by his side, and the lids of his eyes heavy with the call of time to retire. The old man or woman slowly opens his or her imploring eyes to have a last look at the most trusted friend and caretaker of a whole life - time and makes the following supplication : "O venerable protector, my eyes are too weak to look at your dazzling beams. Please restrain them for a moment. Your form is auspicious to see. Let me have your caressing look and consoling glance for the last time in my life. I want to get from you one last assurance. That is why I want to look full into your eyes. All through my life, in the morning when I offered my oblations to you, I addressed you as *sūrya narayana* because the ever - present illumination in you comes from the Absolute on whom you and I depend as *narayana*. And every time I saw you, I gratefully paid my homage to the Lord who lends his light to me, addressing him as *akṣi narayanaya*. You are a cosmic reality : my status is of the psychologic microcosm. In fact you and I and the Supreme Lord are one and the same. Soham.

Mantra 17

*vāyur anilam, amṛtam athedam
bhasmāntam sarīram
aum krato smara kṛtam smara
krato smara kṛtam smara*

Word Meanings

vāyu - breath

anilam - the atmospheric wind

(*amṛtam atha edam śarīram*) *bhasmāntam* - this
body will end in ashes

aum krato - my purpose of doing actions

kṛta - what I have done

smara - remember

Breath enters into the atmospheric wind. This body will end in ashes. O remember the purpose of my doing actions, remember what I have done.

Closing the chapter of man's life on earth is with the release of the vital breath that acts as a bolt to hold together all limbs of the living organism. From the very beginning of the *Īśāvāsyopaniṣad*, two parallel principles are given - macrocosm and the microcosm. In the verse or mantra which describes the insertion of the cosmic principle into the psychosomatic organism of individuated beings there was reference to *mātarisvan*, the cosmic vital principle which can be equated with the *anila*. In the present verse that *anila* or cosmic wind of the world is called back to receive into it the vital breath of the person, *vāyu*. With that, the animation of the *ātman* in the corporeal body is deducted from it. Thereafter there remains only the elemental remainder which was once the form and shape of a person. Then, all that is left is to give back to each element what had been taken from it. The solid body which gave both form and shape is once again transformed

into dust to go into the dust of the earth from which the body was fashioned. A great percentage of this body is its moisture. That returns to the element water. The combustible part of the body burns for a little while with a crackling flame and that fire is meant to go back into universal fire. Of the five *pranas* which were maintaining the body, a residual element remains in the body for its final distintegration. Even that also finally escapes into the atmospheric air. Now there is no longer any person there to express desire. But individuation is still around as a quality of how the person lived for about a 100 years in the body. The gross body is gone. Similarly the subtle body is also gone. Ultimately there is the last mark that once a person lived here conceiving many thoughts, making many plans, achieving many goals ; engaged in dreams in his sleep and doing deeds in his wakeful life.

Now, how does that person become a departing soul having only a causal body (*liṅga śarīra*) with no faculties which belong to the individual? For us to understand the nature of the causal body we are told that all the impressions created by that person with his deeds are now nullified. But he will take with him the essence of the intentions of the deeds because death is only a pause. A door closes to this life and a door opens to the next life. It is the intention that becomes the causal consciousness which re-enters a new body to continue the purpose that was being worked out by the person who was on earth. The last two lines of *mantra* 17 are attributed to the departing soul which is said to be lingering in the cremation ground bidding a final farewell to the world of his

memory. When a body dies, the ego dies and takes with it the mind and the power of judgement. But memory remains as a continuing residue both in the soul of the dead person and in the memory of the world at large. Hence the repetition of the soul's last reminder, *krato smara, krtam smara, krato smara, krtam smara.*

Mantra 18

*agne naya supathā rāye
asman visvani deva vayunāni vidvān
yuyodhyasmad juhuraṇameno
bhūyiṣṭhām te nama uktīm vidhema*

Word Meanings,

agne - O fire

naya - lead

asman - us

supatha rāye - lead in the bright path or riches

viśvāni - all our efforts that fruition

vayunāni - actions and knowledge thereof

deva - O shining one

vidvān - the knower of everything

juhuranam - always deceiving

enah - the sin that accrues as action

yuyodhi - remove and destroy

asmad - from us

te - to you

bhūyiṣṭhām - more and more

namauktīm - words of praise

vidhema - we offer

O *agni*, by a goodly path to prosperity (*rai*) lead us, thou God who knowest all the ways. Keep far from us crooked going sins (*enus*). Most ample expression of adoration to thee would we render.

The last mantra of the *Īśāvāsyopaniṣad* is a general prayer of all who have witnessed how their forerunners live a full measure of life here and ultimately pass away. After the cremation of the dead person nothing of that person is left here except the reminders of his or her deeds. Even when a person's deeds are not completely fulfilled many are remembered for the ideals they adopted to make their life meaningful. Their words and deeds are an inspiration to other human beings to make the world better tomorrow. The one who has been in continuous contact and encounter with all the living beings who have lived and gone and those who are still living here is the universal fire. The fire is seen in all its glory as light and heat in the sun. It is also in the innumerable shining bodies of the heavens. We human beings have been and are in closer touch with the fire in the form of the light that burns to brighten our homes. We use it everyday in our hearth to cook our food. Fire is there wherever natural combustion takes place. It is even in the water because the water is composed of hydrogen that burns and oxygen that is a catalyst for fire to burn. It is seen in the acids and the alkalis. Fire is in the word which shines forth as meaning.

Also it rouses our energy and inspires us to become active. Fire is in the sea and in the mountains, particularly in the volcanoes.

Nothing is closer to man than the fire which gives him light and warmth. Hence this universal prayer is addressed to God or the Self who is here identified with fire. Supplication is made to the fire to lead us. Everywhere people pray to the fire to lead them. There is the famous quote, "Lead kindly light, Amidst the circling gloom, Lead thou me on". One step enough for us. In the *Upaniṣads* also we read, "Lead us from darkness to light." In this prayer the light is related with the path. Jesus said, "I am your light and your path."

When we pray we expect that there is a benevolence in the Absolute which will respond to our prayer. Hence it is added, "lead us into the right path which will be beneficial to us." The common belief in India is that there are two paths. The path leading into the southern way called the *pitrāyana*, or smoky-path, which will bring us back once again to live in this world to correct our mistakes and become noble and virtuous to enter into the path of no return. The path of no return is called the path of light, *devayāna*. When a departed soul enters into this northern path, *uttarāyana*, he goes to the solar region and from there into the brilliance of the Absolute. A departed person's soul has no ability to conduct itself into the path of no return. Only the eternal witness who has been seeing both the deeds and the intentions can decide whether a departed soul is qualified to go into the path of no return. This supplication is only to ask for whatever is granted by one's own merit. The Absolute is plenum which is always

perfect and needs nothing. Man himself is a gift given unto himself by the Absolute. So all that we are capable of is to hold our hand in reverence and adoration and say. "Obeisance to you Lord, Obeisance!"

